REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
Star Bible Publications
Fort Worth, Texas 76118

Dec., 1978

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

Prove all things: hold fast that which is good."—PAUL

VOL. VII. { GEORGETOWN, KY. / JANUARY, 1833. } NO. 1.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

EDITORS' ADDRESS.

We once more appear before the public as Editors of what we deem profitable to our fellow creatures. We are encouraged to perseverance in this work, by assurances given by brethren in various sections of our country, that it is acceptable and useful. We do not recollect to have read or heard of such great excitement in the religious world, as now exists. The various Sects of Christians are crumbling to pieces, and human establishments, of centuries standing, are tottering every where. The pope of Rome laments the insubordination of his clergy and laity, to his mandates. The Presbyterians in Europe and America can no longer build together—their language is confounded. They are in trouble, and by their own acknowledgement, are virtually broken, and must soon be dissolved in fact. The Baptists are, if possible, in a more divided and distracted state. They cannot long live together, but must still decline as a sect. The Methodists are in no better situation. The Quakers are actually divided into two separate hostile communities. The Shakers are verging fast to extinction. The heavens are shaking indeed, and will shake till every thing not according to the word of truth shall be shaken out.

We are pleased to see a very general disposition among the Sects to the grand principle of Christian union. The light of truth is too glaring to defend the opposite doctrine any longer—The unbelieving world are reproaching them for their divisions, so directly contrary to the doctrine of the Bible. We have long been convinced that the sects, as such, can never unite. Every

attempt has proved abortive, and must and will fail, till each sect give up its creed as authoritative, its name of distinction, its spirit of party, and feel willing to decrease that Christ may increase. Equally vain is the attempt to unite the Church of Christ, founded on the New Testament alone, with any sect. Our very profession is anti-sectarian, and at once forbids the idea of uniting with any sect as such.

The opposition we experience is great. This we may reasonably expect; for sectarianism must, and will oppose the unity, for which we plead, as long as it exists. Our duty is plainly taught in the book we have received, "In meekness instructing them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." This precept is founded on infinite wisdom—on a perfect knowledge of human nature. In no other spirit will truth have a proper effect. Sarcastic, unfriendly reflections on the opinions of others, rather irritate than convince, and drive them away from hearing, and examining the truth. But when in the meekness of wisdom we teach the way of salvation, and meet the objections with scripture arguments, we are in the way of doing good to our fellow men in error.

As might be expected, on some points there is a diversity of opinion among ourselves. But these opinions have no effect in severing our union; because we are constituted as churches on the New Testament, and not on a system of opinions, as others are. True, a few, not understanding this distinguishing trait of our profession, and not entirely stript of the spirit of sectarianism, appear to be verging towards Egypt again. A few years ago, our brethren in the east, forgetting that the churches were independent, and dazzled with the pomp of a general Conference, resolved among themselves to constitute one in the East—one in the South, and another in the West. We in the West were solicited to co-operate in this measure. We saw it unauthorized by the New Testament, and therefore refused our co-operation. The Eastern brethren soon discovered what we had plainly seen, and have lately dissolved the unscriptural thing among themselves. We hope that they will also, before long, see how unauthorized is that small Confession, drawn up in many conferential resolves some months past. *This* increasing light will consume, or it must be the cause of another sectarian establishment. So we think; and the history of the church confirms our opinion. We have no doubt but our brethren will soon be convinced that this measure is also inconsistent with their profession, and will abandon it.

Some are very fearful that our union is in danger, because of a supposed diversity on the subject of baptism; not on the act of baptism, for we all immerse—not on the subjects, for we immerse none but such as believe and repent—and I may add, not on the design, for I know but few among us that deny baptism to be a divinely instituted means for the remission of sins, and for

the gift of the Holy Spirit. Where then is the difference between us? A says, immersion only is baptism—B agrees to this as truth. A says, baptism introduces us into the kingdom. B agrees. A says, by baptism we put on Christ—B agrees. A says, by baptism we receive the remission of sins and the gift of the Holy Spirit. B still agrees. Where is the difference between A & B? B says, I hope there are many christians in the kingdom, who are saved, and who have received the remission of sins, who have never been immersed—and that these persons shall be admitted into heaven at last. A indulges in all good hopes, but confesses that he has not sufficient scripture evidences for an unwavering faith. This diversity of opinion ought not to excite bad feelings towards each other; but forbearance and brotherly love should prevail.

We are in danger of dwelling too long upon doctrinal disquisitions, to the neglect of practical piety. Dear brethren, let us earnestly labor to have our own hearts and lives reformed; then, and not till then shall we succeed in reforming others. Many and great sacrifices are yet to be made by us before the light will shine with divine power and effect on the world. Let not the stores of Babylon be found with us at her destruction. We still design to collect and unite the scattered flock, and to lift up our voice, and employ our pens against the tyrannical usurpations of men, and to bear the standard of Messiah before the view of the world. We expect contempt, hard speeches, and persecuting slander to be our lot; but this we will cheerfully suffer for truth's sake.

We solicit communications on every interesting subject, especially on the triumphs of truth throughout our land. Never has truth more signally triumphed among us, than in the past year. May the Lord increase it a thousand fold the present year!

Many of our patrons have withdrawn their patronage for various reasons. We indulge in the hope that our agents will fill up their former lists, and increase them if they can.

EDITORS.

HAMILTON Co. OHIO, Dec. 24, 1832.

Brother Stone:—I wish you to discontinue my No. of the Messenger and Mrs. B——. W. L——, R. P—— and S. R—— wish to continue another year.

Brother Stone; I think the Messenger has forsaken the christian church, and I must withdraw my support. It appears to favor the errors of the Reformers who are splitting and destroying our churches, and it has left us to contend alone.

Dear Brother; when McNemar and others left us, you stood by us; and when Marshall and Thompson turned to be our enemies, you pleaded our cause; but now, I fear, you are going to forsake us. May the Lord lead us into truth. Farewell.

J. M.

REPLY.

Brother J— – M———. At your request I shall discontinue sending you and Mrs. B—— the Messenger. You state your reason for discontinuing your support; because you think the Messenger has forsaken the Christian Church—by the Messenger you understand the senior Editor of that Journal. Let us, my bro. take a view of the Christian Church, when first constituted in Kentucky, and let us examine her history, and then ask the question, have I forsaken this church?

The Christian Church was constituted upon the New Testament alone, and not human opinions, as the only rule of her faith and practice—and did formally reject all human Creeds and Confessions as authoritative. They agreed to reject all human names, and to take the name Christian alone. They determined to labor for the unity of Christians on the one foundation, and consequently for the destruction of sectarianism in the world. Have I ever forsaken this church? Have I ever forsaken the New Testament, as the rule of my faith and practice, and taken in its room any human Creed?—Have I rejected its name *Christian*, and assumed any other? Have I ceased to oppose sectarianism, and to promote the unity of Christians on the one foundation? I boldly say, no: and challenge a contradiction. When McNemar, Dunlavy and Houston forsook the C. Church, and turned away from the scriptures as the foundation of their faith and practice, to an old woman's fables, you acknowledge I stood firm on the foundation laid in Zion. When Marshall, Thompson and others forsook the Christian Church, and refused the scriptures as the only rule of faith and practice, but received again the Presbyterian Confession and name, you acknowledge I firmly stood, and pleaded the cause of the church. When hosts of sectarian opposers stood up against us, did I not firmly stand, and defend the C. Church against their mighty efforts to destroy us? Do, my brother, tell me—tell the world, what principle of the C. Church have I relinquished—if one, I am unconscious of it—if one, I should be glad to know it.

But this charge against me is not novel. We were all pedo baptists when we determined to take the name and word of Jesus alone, as our name, and our rule. Not long after, I with many others from reading the scriptures, became convinced that baptism signified immersion; we submitted to be immersed—many among us cried out, they have forsaken the Christian Church. Did we forsake it, or one principle on which that church had been constituted? You shall be judge. When Marshall, Thompson and others endeavored to introduce another creed besides the scriptures, and had persuaded many of the propriety, I with R. Dooley, Kincade and many others stood up boldly protested against it. Was it not then said, they have forsaken the Christian Church? And do you not remember that some of our once devoted friends could not receive us into their houses?—You shall judge whether I, or they forsook the Christian Church.

But you now preach, and boldly advocate baptism for the remission of sins? Yes; and so I preached and acted near 20 years ago—so did our worthy brother James Hughs, whose faith is yet unwavering on this point; and so did others among us. Was it then objected against us that we had forsaken the C. Church? We had previously received the common exposition of Acts 2 38, "Be baptized for the remission of sins," which was, "Be baptized on account of the remission of sins," believing that sins must be remitted before baptism. But we saw that the text could not mean this, because it is said, "Repent and be baptized for the remission of sins;" if we read *for* to mean *on account of* then it would follow that we must repent also on account of the remission of our sins. Can this be correct? Does not repentance always precede forgiveness? Is it not unnatural that we must be sorry and repent because our sins are forgiven?—We therefore understood it to mean, Repent and be baptized unto, or in order to the remission of sins. In doing this, have we forsaken the C. Church, or one principle upon which it was constituted? Or did the constitution of that church forbid us to correct any error we might have entertained when we first constituted? If so, did you not forsake that church when you were immersed?

But you insist so much upon this topic when many in the C. Church are dissatisfied with the doctrine. Is this a good reason why I have forsaken the church? You know the violent flood of opposition against us on this ground, ever since bro. Campbell came out so ably and fully on the doctrine. Before this we said but little, not being so fully impressed with the importance of the subject. We viewed the cause as common; therefore have boldly, yet temperately, advocated it, and defended it against the misrepresentations of opposers, as we once did on the doctrine of the immersion of penitent believers. We may have written and spoken too much on this doctrine I believe we have. Yet surely this should not subject us to the charge of having forsaken the C. Church.

But you make immersion as absolutely essential in baptism? What then? Have I therefore seceded from the C. Church? Was this church constituted on the principle that baptism signified rantism, aspersion and immersion? If so, did you not secede from the C. Church when you were immersed? You virtually denied that rantism or aspersion signified baptism by this your act. With you I believe, and long have believed, that immersion, alone, is baptism.

But you debar unimmersed persons from the Lord's table. In this you are not correctly informed. We invite none, we debar none; because we have no scriptural authority for either. We sit not as inquisitors on the conscience of any man. We simply say, "Let a man examine himself, and so let him eat and drink." I suppose as many of other denominations commune with us, as with you, though you may invite and urge them with brotherly

affection. Yet we are fully persuaded that every one should (according to the scriptures,) be baptized before he partake of the supper. So are pedo-baptists; but our views of baptism differ from theirs.

But you admit no unimmersed person into the church. We are not alone in the doctrine that through baptism we enter into the church—all Pedo-baptists and Baptists believe the same. But we understand immersion alone to be baptism. So do you, I presume. Therefore I cannot see any way according to the law of Christ of entering into this Church but by baptism or immersion. If my brother, or any other bro. shall inform me of any other way in the New Testament I shall rejoice to know it. Do Pedo-baptists exclude the Quakers from heaven, though they deny them a place in the church on earth? No. Do we exclude Pedo-baptists from heaven, because we cannot think they are in the kingdom on earth according to the law of Christ? No. Does my brother think that I have forsaken the C. Church, because I thus believe? The New Testament is the constitution of this church, where in that book is this faith condemned? I ask not by whose opinion it is condemned; but by what inspired writer?

Ah! But you favor the errors of the Reformers, "who are splitting, and destroying our churches, and you have left us to contend alone." This is the hardest rub, I suspect. Pray, brother, tell me what errors of the Reformers I favor; I really wish to know. I would prefer death to such a practice. The Reformers have, doubtless, errors, as fallible men—no doubt, we have also; and who, but his infallibility, can plead exemption from them? Your charge is too indefinite for my conviction. You may think I have seceded from the C. Church, because the Reformers and we, being on the same foundation, and agreeing to take the same name *Christian*, have united as one people Is not this the very principle we have been pleading from the beginning? Is uniting with any people in this manner seceding from the church? In thus uniting do we agree to unite with all the opinions and errors of each other? Have we not always had in our church, Calvinists, Arminians, Trinitarians and Unitarians? Have we by such union agreed to receive all their errors? No. In the great leading principles, or facts of the New Testament we agree, and cheerfully let each other have his opinions, as private property. In vain may we expect a union on any system of opinions devised by the wisdom of man.

My dear brother, if a division ever take place among us, one part must secede from those principles on which we constituted. It would be worth attention to inquire, how do the Reformers split and destroy the Christian Church? Do they oppose the principles of our constitution, and the unity of the church? If so, they are wrong. It may be that you and others wrongfully oppose them. Let us my dear brother, examine this matter, and as an humble christian learn at the feet of Jesus. Your old bro.

B. W. STONE, Editor.

TO THE PATRONS OF THE C. MESSENGER.

We commenced our editorial career, with a determination to present the *truth* of God, fearlessly to the public mind, firmly convinced, that a more acceptable service could not be rendered, at this crisis, than to assist in exposing the absurdities, of the traditions of men, and inspiring the greatest reverence for the word of God, as delivered to us by the apostles.

We believe, and our faith is the offspring of apostolic testimony, that the record which God has given of his Son—the gospel—the law of Christ and the means of salvation which God has devised and exhibited in the sacred scriptures—are perfectly adapted to the recovery and healing of the nations—that all the parts are perfect and complete;—and that every effort of man to supply supposed defects or to dispense with supposed redundancies, has resulted injuriously to the human family, in proportion to the magnitude of the departure from God's system of rendering man happy and saving him.

Every system of religion, other than that developed in the sacred record, is one of tyranny and oppression. The history of the world is summoned in proof. To believe God and obey him implicitly, has, in every age of the world, been the means of imparting as much happiness as man is susceptible of; and his moral powers and character can thus alone be fully and fairly developed.

God has adapted means to ends in the moral as well as the natural world. To be availing, in the moral world, it is indispensible that we use or pursue the means in order to the attainment of the end. By the use of the means we reach the proposed object. By their neglect, we fail to attain it. There are precise and definite means adapted to precise and definite ends.

God has devised means by which the human family may be saved. The gospel is *the* power of God unto salvation, to *every one that believeth*. Why did not the apostle declare that it was a power of God unto salvation? He has told us of no other *power* of God unto salvation—therefore we should refrain from speculating in relation to this matter We should be perfectly satisfied to take the gospel as *the* power of God unto salvation. But to whom is it *the* power of God unto salvation? To every one that believeth. Is it not the power of God unto others than believers, inquires the curious and speculating mind? We dare not say so. God has given us no authority to say so; and we should rebel against him to add to or diminish from his laws. Those who sprinkle unconscious babes, must abide the decision of him who alone has a right to make laws and rule. Of what service is sprinkling, to the unconscious infant? Is it the gospel, or is it the power of God unto salvation to the infant? None will dare say so. Then it is marring the gospel. As the gospel is presented in this form—he that believes and is baptized (not sprinkled) shall be saved; and as it is declared to be the power of God unto salvation to every one who believes, we can fully ap-

preciate the further declaration of Paul that "if any man preach any other gospel than that which we have preached unto you, let him be accursed." So deeply impressed was he with the awful malignity of the sin of perverting the gospel, he repeats the denunciation, including even an angel, should one have the temerity to preach a different gospel, which indeed could be no other than a pretended gospel. The subject is perfectly plain and easy to those whose minds are free from prejudice and who desire to learn the truth. The Saviour said "Thus it behoved Christ to suffer and to rise from the dead," &c. that *repentance* and *remission of sins* should be preached *in his name*. "Repent and be baptized *in the name of Jesus Christ for the remission of sins.*"

Will any one dare to deny the above extracts, in their plain, full and necessary import? They need no explanation to me And if all would abide by it, we should have no wrangling.

Oh! how industrious and ingenious is the world in making out excuses for disobedience to the word or requirements of God. Some years back, we can recollect when sinners, in contending with professors of religion, would urge, with all their powers, that God was no respecter of persons and that God had placed religion within the practice of every man. This idea was strenuously combatted, and of course, with such a wide disagreement, no kindred feeling could be excited so as to be serviceable to the sinner. For the great object was to teach the sinner that he could do nothing, and until he believed that, no matter how firmly he might believe the word of God and desire to obey it, he would not be treated as one whose right it was to confess and obey. Thus many were furnished with apologies for their disobedience. And now, on the other hand, when they are deprived of that weapon, and we tell them that "these signs were written that ye might believe," &c. and that believing ye might have life, *through his name*, they contend for some operation of spirit before they have a right to obey—as if it were improper at any time to obey God. Ah! these excuses will not do. We desire to expose all these refuges, that men may derive the full benefit of the gospel and law of Christ.

J. T. JOHNSON, Editor.

My christian friends, a new year, even 1833, has opened on us. We have just passed through the trials and sufferings, of one campaign. We have likewise shared largely in its joys. A rich harvest has been the reward. Many of our friends, children and neighbors have felt and enjoyed the benign and heavenly influence of a united effort in the cause of the Redeemer. The year 1832 will be handed down to posterity as a glorious era. They who have participated in this noble struggle for the freedom of the sons and daughters of the Lord Almighty, enjoy a peace of mind that passeth understanding, a conscience void of offence towards God and man, and a fortitude, inspired by the sustaining promises and influence of him who spake as never man spake.

The warfare has but just commenced. Let every soldier gird on the heavenly armor and not weary in well doing. And seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us; and let us run, with patience, the race set before us, looking off to Jesus, the author and finisher of the faith; who, for the joy set before him, endured the cross, despising the shame, and set down at the right hand of the majesty on high. Have you endured, as he did, all the ignominy and slander and misrepresentation which your opponents have heaped upon you? Have you counted all things loss for the excellency of the knowledge of Christ Jesus our Lord and set at nought and disregarded the shame which our enemies have attempted to put us to? If you have not, let this year testify to our improvement. The manifold wisdom of God is to be exhibited by the congregation, and as such, shine as lights in the world. Who amongst you can say, I have been of service to my children, my friends, my neighbors, my enemies, during the past year? Who can say that he or she has been the means of bringing one soul to a knowledge of the truth?

Many intelligent and stubborn minds have bowed to the matchless power of the truth during the past year. Lights have been springing up all over the country. Great accessions have been made to the cause of Heaven. With such increased forces and light, shall we be satisfied with no additional efforts—and are the conquests to the kingdom of the Redeemer, to be less with such increased power and means? Let none sleep upon their post. Our leader calls for activity, diligence and untiring perseverance. Who of you can faulter while there is a sinner to save: and while we call to remembrance such heavenly motives as Peter held up, when he exclaimed "Blessed be the God and Father of our Lord and Saviour Jesus Christ, who hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled and that fadeth not away, reserved in Heaven for you who are kept by the power of God, through faith unto salvation?"

We have endeavored to discharge our duties the past year. The year before us, we believe, is full of important events; and we calculate on discharging the trust reposed in us, whatever difficulties may interpose. Whether we have met the public expectation is not a matter of inquiry. We would prefer the approval of the Lord Jesus to all the pomp and pageantry and smiles of the world. Our confidence increases with the advance of the present reformation. It has sustained itself against the united assaults of the leading sects of the day, and has increased with unparallelled rapidity. So lame and weak are their efforts—and such is the mighty influence of truth in destroying their sects, that they have grown wise enough, if wisdom it can be nicknamed to withdraw their forces from the range of hearing. They have learnt that when truth comes in contact

with the organs of hearing, it is very apt to leave a favorable impression on the mind, notwithstanding the deadness of the word, in the apprehension of some. If not received in the love of it, they know it leaves a tingling which takes them sometime to get clear of; and rather than have their repose disturbed, they have issued their restraining orders; and thus there is no danger except from those who are mutinying within their own bosom. So much of this exists, that it is only astonishing, they can tolerate each other, when employing epithets which would disgrace and degrade even a lower circle than gentlemen of the world. The seeds of mortality belong to and are sown in all the sects. They have long since sprouted and grown up to manhood. They are now ripening for dissolution. They cannot live together in peace. Human means and distinctions, and human creeds, &c. are an abomination in the sight of Heaven. They are the relics of the man of sin, and they are destined to destruction. Let those who participate in such anti-christian efforts, beware of the consequences. "Come out of her my people," &c. It is painful to probe the wound. But philanthropy, yea, our master bids us do it. We cannot cry peace, peace, when there is none. We cannot say well done, when it is badly done. We cannot say all's right, when nearly all is wrong.

We cannot approve the annunciation of the notions of men for the gospel of Christ. We cannot set still and see men set aside the testimony of God to make a place for their speculative notions of spiritual operations. It rouses us, when we see or hear of people, professing to know the record of Heaven and to be guided by it, calling on sinners to come up to be prayed for instead of calling on them to obey the Lord;—calling on them to pray for religion or faith—or calling on mourners to come up to be prayed for that they may get faith or a pardon of their sins, instead of telling them as Peter did, if they really mourn or are pierced—to reform and be baptized in the name of Jesus for remission—and if they have not believed, instead of telling them to pray to get faith, direct them to the testimony, that their faith may not stand on the wisdom or rather folly of men, but on the power or wisdom of the divine testimony of God. On a recent occasion I noticed in a northern periodical, that several meetings were represented as unusually interesting in consequence of the number of mourners who came up to be prayed for; and on two of those occasions, as well as I recollect, it was represented that, out of about 20, on one occasion, they *thought* the Lord had granted pardon to two or three—and out of about 50 on the other, they thought the Lord had pardoned the same number. The same writer notified the public that he had called at the house of one of the orthodox, as he called him, who kept tavern, and who had charged him for his lodgings. And mention of the charge was made as rather an insinuation that the profession of the orthodox was insincere. I could but be reminded of the character he had first given of God and then of the orthodox. It seemed

to me he had represented God as the hardest master of the two. How do you make this out, says one? The man hung out his sign and demanded a consideration for his trouble and expense in furnishing his guest. This was no more than he had engaged to do when he hoisted his sign. In the other case God has said and repeated it over and over again, Let the wicked forsake his way and the unrighteous man his thoughts and return to the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon. Now, here is a representation of about 70 mourners coming forward to be prayed for that God would pardon their sins. They come, and are prayed for, and yet God is charged with falsifying his word and only pardoning 4 or 5 or 6—and even then it is a think so. When will they tell them as Peter did?

J. T. JOHNSON, Editor.

GEORGETOWN, (O.) December 14, 1832.

My Dear Brother Stone:—Although I have but small talent for writing, the concern I feel for the spread of "truth" must be my apology for troubling you so soon.

If ever there was a time of great need in the church of Christ for able and efficient preachers of the pure gospel in this section of Ohio, it is now; for lack of such men, error, with all its incongruities, appears to predominate.

In looking over an old number of the present vol of the Messenger, my eye glanced over a piece headed "A Gloomy Omen," in which you mention "Many of our most efficient and promising preachers are engaging in the study and practice of medicine." Alas! thought I, are not the private members of the church blameable to a considerable extent, for so many laborers quitting the field? I fear we are. Because of our illiberality towards men, who, were they sustained in a manner becoming the gospel, might do much for the promotion of the gospel* of Jesus Christ. They consequently have to quit the labor, and turn their attention to some business, in which they can sustain themselves and (perhaps) families. While all the different sects around have made ample provision for their preachers, (not that I would wish any creed or formula for that purpose to follow them, or reject a duty because practised by them, but believing that he who is taught ought to communicate to him who teacheth,) I think it an imperative duty on christians to open their purses, to help by this means to disseminate truth. Penurious and contracted indeed, must be that professor of religion, who will withhold from a brother in need, the aid in his power to give.

Many of the christian brethren are in affluent circumstances many more, "good livers," and few but what could do something. Well, were all to do according to their several abilities, or were all to "lay up in store as the Lord has prospered them," we

*I cannot say "ancient," believing it anti-scriptural, and believing there is but one true gospel. See Acts, 2d ch. &c. &c.

would at all times be found ready to contribute, as need or occasion might require. Thus evangelists would be sustained in the field, and soon the affairs of religion would assume a different appearance—truth triumph—thousands submit to the government and laws of Messiah's kingdom—error hide its head—creeds and confessions given to the moles and bats.

I am in haste; I would say more on this subject, but for want of time I have not properly matured it. I have written this much, hoping to see something from you, or some other person adequate to the task, on this very important subject.

Yours, in bonds of love.

JAMES CLARK.

Extract from Geo. W. Eaton, Professor in the Georgetown College, (Ky.) to the Editor of the Journal:

"There is violent apposition in various parts of the State; but I feel a firm confidence that God will make it a mighty instrument of good, if its friends continue to move on as they are now doing,—kindly and effectionately (*affectionately*) explaining its objects, and commending themselves to every man's conscience, and manifesting resolute determination by the help of the Lord to prosecute the enterprize, opposition or no opposition. The cause is manifestly on the advance, and I have cheering hopes that the Convention will yet do much towards delivering the denomination in this State from the withering influence of Campbellism and the deadening weight of Hyper-Calvinism. We have got nearly rid of the former, by which I do not mean that Campbellism is dead, but the denomination has nearly shaken it off, and has made the gulph between us impassable by throwing itself into the arms of Arianism."

We are sorry that Prof. Eaton should forgetful of his station, wither the influence of our College, now struggling for existence, by engaging in the tug of partyism, and contention for its dogmas. It is due to the Prof. to state, that it appears he did not design his remarks to be seen in this country, therefore they were sent abroad for publication. His friend, the Editor of the Cross & Baptist Banner, seeing them in print, and desirous of circulating more extensively such lucid exhibitions, transferred them to his columns.

We are not certain what idea the Prof. wishes to be affixed "to the violent opposition in various parts of the State,"—but we suppose he means the opposition of many honest Baptists to the State Convention of that denomination, gotten up, it is believed, for the purpose of binding together more closely the jarring materials of that Sect. The Prof. thinks, God will make it a mighty instrument of good. In this we agree with the Professor; for we think that this Convention and violent opposition, will ultimately divide, and destroy one of the once mighty but now tottering pillars of sectarianism, and bring the scattered

members into the one body, the church of Christ, according to its original constitution. Sectarianism of every name must fall before we can reasonably hope that the millennial day will shine on our world. The way for the Lord, in his second coming must and will be prepared.

The Prof. says, "I have cheering hopes that the Convention will yet do much towards delivering the denomination in this State from the withering influence of Campbellism, and the deadening weight of Hyper-Calvinism." O! that his hopes may be realized—may, not only the Baptist denomination, but every other, be delivered from Campbellism, Calvinism of every grade, Arianism, and every other manism in being! Could we entertain such cheering hopes of this Convention doing so much good, though we could not conscientiously support the unscriptural thing, yet we should not oppose, but stand still, and view with pleasure its mighty operations.

The Prof. adds: "We have got nearly rid of the former," viz. Campbellism. Happy state! The Convention then will have very little to do towards delivering the Baptists from the withering influence of Campbellism, seeing already they *have got nearly rid* of the evil. Why then should the Prof. indulge such cheering hopes of what will be done, when he sees it almost done at the present time. What a man sees, why does he yet hope for? He proceeds, "Campbellism is not dead,"—(What a pity)—"but the Baptist denomination has nearly shaken it off."—(This is truly cheering. A few more such shakes, and the Baptist denomination will exist in name only—like "a lodge in a garden of cucumbers.") The Professor has found a gulph fixed between the Baptists and Campbellites—Ah; and who made this gulph? Did the Lord of his church, or the Baptist Associations? If the latter did it, we deny their authority. If the Lord did it, we ask for proof. But the Professor lets us know that this gulph was passable before the Campbellites threw themselves into the arms of the Arians—Indeed! and before the union of these people, invidiously called Campbellites and Arians. Did the Baptist Church permit their members to pass over to commune with Campbellites? And did they permit the Campbellites to pass over, and commune with them?—But since the union of these two bodies of Christians, the gulph is made as deep and wide as that between Heaven and hell—it is impassable. Poor Campbellites and Arians! Should the Baptists be on heaven's side of the gulph, your case is desperate, the Prof. being judge.

But, who are these Arians? It has long been used as a term of reproach by Trinitarians, and when once affixed to a people, right or wrong they must bear it. The poor, and pious Waldenses were stigmatized *Arians* by the orthodox papists, and persecuted to death? See Jones' Church History. Were they Arians indeed? We have so frequently replied to this charge, and proved to unprejudiced minds its falsity when applied to us, that we shall pass it by us as unworthy of farther notice. We un-

derstand the design of such language. Orthodoxy trembles at the union between these two bodies of Christians, who have fallen into each others arms, and determined to rest together on the Bible alone. We believe by this despised band, Sectarianism will die.

B. W. STONE, Editor.

QUERIES BY A. LANE, JUN. OF OHIO.

Ques. 1. Was the Church of Christ established on the New-Testament, as the code of laws, by which she is to be governed in all her concerns?

Ans. So we have ever understood, nor do we know among us of one dissentient.

Ques. 2. Is it important that all the members of a particular congregation co-operate in all cases of dealing with offenders, at least, all who may be present at the time and place, when and where such offenders may be dealt with?

Ans. A particular church may be too large to attend to all things. Yet the whole church should certainly co-operate in selecting some judicious elders to attend particularly to such cases. All the members of a church are not qualified for government. In apostolic times, *governments* were gifts of the Spirit, which plainly implies that some men were particularly qualified to govern, and that others were not. The New Testament government appears to be this. A congregation is formed. A proper person is by the congregation chosen as Bishop, or Overseer. This Bishop is ordained by the eldership. His business is to feed the flock—to watch over them—to instruct them in the law of Christ, as the rule by which they must walk. If any walk not according to this rule, he is to admonish, reprove, and exhort them. If they still persist in iniquity, they must be according to the law of Christ, cut off, or put away from among them. But how? The whole congregation are to gather together, and co-operate in doing it. 1 Cor. 5. 4. 5 But if all the church be not unanimous, what then? The voice of the majority rules. 2 Cor. 2. 6. "Sufficient for such a one is this punishment, which was inflicted *by the majority.*" So McKnight translates it, and it cannot be translated otherwise without a perversion of language.

Ques. 3. Does any Conference, congregation, or individual, act consistently with the principle on which the church was established, when they dictate measures, by which to deal with transgressors?

Ans. No: unless those measures be plainly taught in the New-Testament.

Ques. 4. Is there such a rule in the New Testament, as plainly embraces all cases of trespass?

Ans. If the laws of our King do not plainly teach what is right, and what wrong, who shall determine? The world of christians have thought the laws of Christ defective, and therefore have multiplied laws, and codes of laws, to remedy the defect. This sentiment and practice have filled the world with confusion, discord and strife. It is one of the strong supports of sectarianism, and anti-christianity.

Ques. 5. Does the New Testament divide sins into classes, as public and private; and does it authorize the church to deal with offenders by different rules, according to these classes?

Ans. That sins may be classified into public and private with propriety, I have no doubt; and that offenders, according to this classification, should be treated differently, admits of no debate. Matt. 18 treats of private offences—such offenders are to be dealt with in a private manner, as there directed. But if the offence be public, as in the case of the incestuous person in the Church at Corinth, the offender must be publicly dealt with, as there directed. But observe in both cases, the rules are divine.

Our worthy bro. proposed several other queries; but we think the answers we have given to those already stated, fully include every idea we could give to the others.

B. W. STONE, Editor.

REMARKS ON ELDER D. PURVIANCE'S COMMUNICATION.

In our last we promised attention to this communication. We have no controversy with our brother; for on the leading doctrine of his production we agree, viz; that a repenting believer should not wait for an evidencee of his sins being pardoned, or of the spirit being received; but should go straight forward in obedience by being baptized, and that he should expect the blessing in obedience, according to Acts 2 38 39, Acts 8 12 18 8. This was the gospel Peter by inspiration preached to the Jews on Pentecost—many on that day obeyed, and received the blessings. Peter had just before received the commission from Jesus, "He that believeth and is baptized shall be saved." The Saviour strictly enjoined it on the apostles to teach nothing but what he had commanded. We therefore conclude, that Peter understood the commission as he preached it—and as 3000 at one time found this plan effectual for the remission of sins, and for receiving the Holy Spirit, we therefore, think it a safe plan, and have no hesitation in recommending it to others. We also think, that the Saviour has not devised two or more plans, by which we are to obtain the same blessings. This would produce endless confusion in his kingdom. One would say, I obtained remission and the spirit by the blood of Christ—another, I obtained it by faith—another, I, by repentance—another, I, by prayer—another, I, by baptism, &c. Surely, there are not different plans, devised by the king, for his rebel subjects to receive his pardon, salvation, and the Holy Spirit! We are firmly persuaded that his plan is one; but it includes all those mentioned above. Are we mistaken, when we say, between us, and bro. Purviance there can be no controversy? Peter's doctrine in Acts 2 38 39, we agree, is the truth, the medium from which

many have run into extremes. These extremes as stated by our brother shall next claim our attention.

1st. "Holding baptism as a prerequisite to forgiveness, equally with faith and repentance." I would humbly ask, "What saith the scripture?" Does the scripture say, that one of these acts is a prerequisite superior to the others under the new institution, for salvation or remission of sins? But we are saved by faith—so Peter says, baptism doth now save. But we repent for the remission of sins—so are we baptized for the remission of sins. But Simon Magus did not receive remission by being baptized—nor did he receive remission by believing; for he believed as well as submitted to baptism. One thing he lacked, which was repentance. Had Simon believed, repented, and been baptized, he would have been blessed equally with others. Will faith alone save? No. Faith without works or obedience is dead. Will faith and baptism alone save? No. Simon's case denies it. Will repentance and faith without baptism save us? Here is the whole difficulty. Were a Hindoo, unapprized of the various opinions of the religious world, and consequently unbiassed by any,—were he to read the New Testament, would he conclude that remission of sins and salvation were there taught to be obtained by faith alone, or by faith and repentance alone, without baptism or by baptism alone? Educated as we have been—circumstanced as we are,—prepossessed from infancy in favor of certain dogmas and these dogmas zealously maintained by all the reputed orthodox for ages past—who among us can be unprejudiced judges? But to the point: We have no controversy with our brother, whether baptism be a prerequisite to forgiveness equally with faith and repentance. His charity and experience lead him to the opinion that many are pious, and forgiven, who have not been baptized. Our charity and experience strongly incline us to the same opinion. Our opinion leads us to hope that the honest pagan will be accepted of God; and that myriads of christians, ignorant of their duty, are acceptable to God, and shall be admitted into his everlasting kingdom above. But should any, like the Pharisees of old, knowing their duty, and neglect to obey, they reject the counsel of God, not being baptized.

Our brother thinks that Cornelius and his house had remission of sins, before they were baptized; and therefore they were not baptized for remission. We have ever felt the force of the argument, and have acknowledged it a difficulty. We will, however, state a few undeniable facts—that under the New institution, no difference is made between the Jew and the Gentile, they are all under sin;—that the same gospel is to be preached in all the world, to every creature, beginning at Jerusalem—the same things are required of all—and the same blessings promised to all, through obedience to the gospel. We therefore conclude that Peter did not preach one gospel to the Jews, and another to the Gentiles—one plan of remitting sin and receiving the Holy Spirit to the Jews, and another to the Gentiles. It is a fact that Cornelius was a devout or pious man, he feared God with all his house—he gave much alms to the people, and prayed to God always. Here is truly a worthy character, surpassed by few in any age. He was no longer common, or unsanctified, for God had cleansed him. Yet this same lovely person was not saved; for he was directed to send for Peter, "who shall tell thee words, whereby thou and all thy house shall be saved." Acts 11 14. What! he so pious, so benevolent, so engaged in prayer, cleansed, and accepted of God, and yet not saved! So says the scripture. And as it is denied by none that salvation, and remission of sin, convey the same idea; therefore Cornelius had not received the remission of sins, or had been saved according to the scripture, previous to his baptism. But was he and his house not filled with the Holy Spirit? Did they not speak with tongues and magnify God? Can a person be a partaker of these, and yet be without salvation, or remission of sins?—As well might I ask, can a person speak with the tongues of men and of angels, and have not charity? Can he have the gift of prophecy, and understand all mysteries and knowledge, and have not charity? Can he have all faith, so that he can remove mountains, and have not charity? Can he bestow all his goods to feed the poor, and give his body to be burnt, and have not charity? We have no authority to say that the baptism of the Holy Spirit ever saved or cleansed any subject of it. This baptism was only for the confirmation of the gospel, and continued with the church till this end was effected, and no longer. The conclusion drawn by our brother with many others that the sins of Cornelius were remitted previous to baptism is not so clear, that we should receive it to the rejection of the doctrine that the gospel to Jew and Gentile is the same. The subject may yet appear dark, but increasing knowledge of truth will, doubtless, remove the clouds.

No doubt, had Cornelius died before he heard Peter, he would have been received into heaven, and immortal glory; so that baptism is not a *sine qua non* with regard to future happiness, and consequently of forgiveness. We are not disposed to say that God cannot forgive without baptism—this we leave with him, who will do right; but we are bound to declare his plainly revealed plan, that he will certainly save and pardon every penitent believer, who shall be baptized in the name of Jesus. In this our brother cannot disagree. By endeavors to prove that God can save and forgive without obedience to the command, "Be baptized," is to nullify the ordinance, or fritter it down to a useless precept—a precept too, enjoined by our rightful Lord and Saviour. It strongly tends to confirm the unbaptized in disobedience to the command. Is this the way to glorify our Lord? Let our charity be fervent; but let it never rise in contradiction to truth.

The second extreme, mentioned by our brother, is in these words: "It is admitted that faith, repentance, and a new heart,

or a change of heart, ought to precede baptism—and yet sin not remitted." The texts adduced by bro. P. are not in point, "Created in Christ Jesus unto good works." "If any man be in Christ, he is a new creature." "No condemnation to them who are in Christ Jesus." Do not the scriptures represent us as being in Christ Jesus by baptism?—"Baptized into Christ." As many as have been baptized into Christ, have put on Christ." "In (*en*) one spirit, are we all baptized into one body,"—the body of Christ. All in the one spirit of faith, repentance, or change of heart, are baptized into the one body, for the remission of sins. Our brother seems to have forgotten that forgiveness is an act of God, not done in us, but for us—that this act is done for those, who believe, repent and obey the gospel. On this point enough has been said already.

Another great extreme bro. P. mentions, is, that some object to the practice of inviting penitent souls to pray for them, rather than directing them to be baptized. We have taken the New Testament for our directory; do we find any precept or example for inviting penitent souls to come up to the anxious seats, or altars, or before the stand or pulpit to be prayed for? Have we not express examples in that book for urging such to be baptized straightway? Does not our brother P. admit, there should be no delay—that such should immediately submit to this command? I confess I see no extreme from truth in this objection. But souls have been blessed in coming to anxious seats, &c. Is this a proof that such practice is right? Have not many professed to receive a blessing from hearing Presbyterians, Methodists and Baptists, preach their various doctrines—is this a proof that they are all right? But some, he says, make light of secret prayer. Undoubtedly they are wrong, and should be boldly reproved by the righteous That prayer is a means of pardon, I shall never controvert, more than that repentance is; but that Saul was really saved and forgiven, because Ananias called him *Brother*, is the same as to say, the persecuting Jews were saved and forgiven because the apostles often called them brethren.

Another extreme from truth noticed by bro. P. is, "an undue reliance on the act of the creature." This is truly an extreme, and ought to be reprobated by every christian. How foolish and wicked would have been the blind man, who being commanded to wash in the pool of Siloam, and he should be healed; should after being healed, say, come, see how I have cured myself. How wickedly would have acted the lepers, who, being told to shew themselves to the priests, and who, while going, were healed, should boast that they had healed themselves. How foolishly would Naaman, the Syrian leper, have acted, had he boasted that he had healed himself by dipping himself seven times in Jourdan! Equally foolish and wicked are they, who say they saved themselves by being baptized. In all these things, did not the power of God manifest itself? True, had not the blind man—the lepers—and Naaman obeyed, they would have remained unhealed. So they, who know God's command, and obey not, will not be saved.

They certainly have run to an extreme, if any there be, who insist upon baptism as the only assured evidence of the remission of their sins. This indeed would exclude any divine communication or internal witness of the spirit in the heart as evidence. A murderer may receive an assured pledge of the Governor's pardon for the crime of murder—yet should he sin again, can he reasonably conclude his sin is pardoned from the former pledge? So a penitent believer may by being baptized have an assured pledge that his past sins are pardoned—yet if he sin again, can he say, I was once baptized, and therefore this sin is also pardoned? This would be similar to the conduct of many, whose only evidence is, that they once experienced religion, and therefore as they cannot fall from grace, they yet have it. Exclude love, joy, peace, &c. as evidences of our acceptance, and salvation, and there is nothing in religion desirable.

Our bro. P. thinks that we, the Editors of the Christian Messenger, "lean over a little," because three times on one page we have stated certain numbers immersed for the remission of sins. In this we may be faulty; yet editors do not like to alter the phraseology of correspondents. We will be careful in future of giving offence by using unscriptural terms. Bro. J. Rogers may, if he choose, answer for himself, what our old bro. has said respecting him in the close of his communication.

We add no more, but an expression of our high respect for our old brother, and that we will endeavor to co-operate with him in brotherly warnings against extremes from truth, whenever discovered by us. May the Lord keep us all in the good and the right way. B. W. STONE, Editor.

BAPTISM OF FIRE.

As there are those who yet contend for a baptism of fire, as a blessing promised to all christians, and who yet pray for it, we will submit a few scriptural facts, illustrations, and testimonies, by which they may be profited. It is extremely important to ascertain whether it is a blessing, or a curse; for if it be the latter, those who are praying for it, ought to be better instructed. Let every mind then be prepared to give an impartial hearing, previous to a decision. Approach the subject as if the question were for the first time brought before you.

Let us then take for granted, that the baptism of fire and of the Holy Spirit are opposites—or rather that the latter is a blessing and the former a curse or punishment denounced: and examine whether these positions can be sustained. By referring to the 2d ch. of the prophecy by Joel, 28th and 32d verses inclusive, it will be found, and acknowledged, that this promise plainly embraces blessings.

The mind being free in reference to this branch of the proposition, there seems to be no debatable ground. This point

being conceded, let us refer to the 4th ch. of Malachi, and examine whether the 1st verse has not a direct reference to the baptism of fire. "For behold, *the day cometh*, that shall *burn* as an *oven;* and all the *proud*, yea, and *all* that do *wickedly*, shall be stubble: and the day that cometh shall *burn* them up, saith the Lord of hosts—that it shall leave them neither root nor branch." (Read the chapter.) What farther notification were the Jews to receive before the coming of that tremendous day of punishment? In the 5th verse it is said "Behold I will send you Elijah the prophet, (to-wit, John the baptist,) before the coming of the great and dreadful day of the Lord."

We feel assured that none will deny that the two references here presented are opposites—and that they are what we have designated them, the former a blessing, the latter an awful visitation of punishment.

Before this great and dreadful day should come, John was to make his appearance. There is no dispute as to the time when John appeared; neither is there any dispute, we presume, in relation to the time referred to in Malachi, to-wit, that the allusion was to the awful destruction of Jerusalem, when upwards of a million of them were destroyed. Now whether the baptism of fire refer to this scene or not, yet every one must acknowledge, that such a dreadful catastrophe might be very justly represented under the figure of a baptism in fire.

We now call the mind to a close examination of the allusions in the 3rd ch. of Mat. where John mentions the subject. John came to prepare a people for the Lord. He called them to reformation, for the reign of heaven approached. Vast multitudes flocked to him to be baptized, confessing their sins. But when he saw many of the Pharisees come to *his* baptism, he said "O! generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits *meet for repentance*, or as the *margin* has it, *answerable to amendment of life*. And think not to say that we have Abraham to our father," &c. The axe is laid unto the root of the trees; "every tree which bringeth not forth good fruit, is hewn down and cast into the fire." Now do you not see the contrast kept up in this connexion?—1st. The object of John's mission, to prepare a people for the Lord—to notify them of the impending vengeance, or "the wrath to come." Those who reformed, and turned from their evil ways, were assured of safety, as trees bearing fruit are preserved and cherished; while those that were barren of fruit were to be hewn down with the axe, now lying at the root of the trees—and they were warned that it would be unavailing even to have Abraham for their father; for the Lord had spoken. John baptized them, as he told them, unto *amendment of life;* "but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you (en) in the Holy Spirit and in fire," (as Dr. George Campbell renders it.) Mark you; the contrast has been kept up as to the good and bad character, under the figure of the tree—

with the punishment which was to be inflicted, with the axe, upon the barren tree; and the blessings of reformation, in being prepared for the reign of the Lord Jesus. And the personage, now spoken of to them, by John, is represented as mightier than he. He came to prepare his way—to make a people ready for his reception, and had no authority nor power beyond that of baptizing them unto reformation; but he who was to come after him, was so much mightier, that he would baptize them in the Holy Spirit and fire:—"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner: but he will *burn up the chaff with unquenchable fire.*" Here the subject and contrast is carried out as plainly as language can make it. He speaks to the whole multitude, who had come to him. He then began to discriminate their characters, and explain his objects. Reformation and the consequence thereof, together with their opposites, were fairly and fully presented. He was to cleanse his floor—gather the wheat and preserve it; whilst he would burn the chaff or impenitent in unquenchable fire. To suppose that the contrast is not kept up in this way, is to detract from the benevolence of God, in failing to disclose the awful consequences of impenitence. The disclosure is natural, rational and easy. This explanation comports with the connection, as well as the goodness of God. And if the reference, in the old Bible, could be considered better authority, the 4th ch. of Malachi and 1st verse is quoted in proof.

But we have further proof. After the Lord had risen from the dead, he gave the commission to the apostles, but, in the 24th ch. of Luke and at the 49th verse, he said, "behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." So far as I know, all admit, that the promise, here made, was the baptism of the Holy Spirit. If so, you find that when he speaks to his friends or his followers alone, he drops the figure of the baptism in fire. But lest there might be some one ready to doubt or dispute, as to what this promise was, here referred to, we will present additional testimony. In John 14. 16 Jesus says "I will pray the Father and he will give you another Comforter, that he may abide with you forever;" even the spirit of truth;—"whom the world cannot receive." Again; 26th verse—"But the Comforter whom the Father will send in my name, he shall teach you all things." But again; Acts 1—and being assembled, he told them "to wait for the promise of the Father which ye have heard of me"—"for John truly baptized with (*en*) *in* water, but ye shall be baptized with (*en*) *in* the Holy Spirit, not many days hence." 8th verse; "But ye shall receive power, after that the Holy Spirit is come upon you." Or as the margin of the Bible has it, "after that ye receive the power of the Holy Spirit coming upon you, ye shall be witnesses unto me both in Jerusalem and in all Judea and unto the uttermost parts of the earth." Do you not discover in all this, that the figure of the

fire is entirely dropt, while he is preparing his disciples, or the apostles for his reign and kingdom? Do you not discover the blessings, connected with this baptism in the Holy Spirit? Do you not clearly perceive how far mightier he was than John? John could not communicate any such powers, nor pledge such blessings. It was reserved for the Son of God, to promise the Holy Spirit, whereby to qualify them to be his ambassadors and witnesses, unto the remotest corners of the earth—and he not only possessed these powers and promised such heavenly blessings, as pardon of sin and eternal life, to the obedient; but the impenitent were warned of the impending vengeance figured by a baptism in fire and everlasting destruction from his presence and the glory of his power.

But again: All agree, that, if baptism in fire is a blessing, it was enjoyed on the day of Pentecost. Let us then turn to the 2 ch. Acts, 3d verse; "and there appeared unto them cloven tongues, *like as of fire*, and it sat upon each of them." It does not say fire sat on them; but *like as of fire*. But to clear all doubt, the next verse says—"and they were all filled with the Holy Spirit, and began to speak with other tongues as the spirit gave them utterance." Is there any difficulty on the mind yet? Look forward to the 12th and 13th verses—"and they were all amazed and were in doubt, saying one to another, what meaneth this?" Here we are brought to the very point. They were in doubt, and asked the meaning of this thing. To make it more impressive, and important, that there should be a satisfactory explanation of it—"others, mocking, said, these men are full of new wine." But Peter stood up and denied the false charge—and at 16th verse said "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days (saith God) I will pour out my spirit upon all flesh." &c. After this lucid exposition by the Apostle Peter, who can doubt? This was the baptism in the Holy Spirit. The destruction of Jerusalem was the baptism as it were in fire, *in my opinion;* if not, I presume the allusion is to the final punishment of the wicked. Here we pause for the present, and will cheerfully listen to objections, and treat them with all candor.

J. T. JOHNSON, Editor.

GIFTS OF THE HOLY SPIRIT.

3 John, 1. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" From the existing state of things, a question necessarily suggests itself, connected with the above heaven-born sentiment. What manner of love hath the Father manifested or bestowed or promised to those who have taken to themselves the names of Baptist, Presbyterian, Methodist, &c. &c.? Now it is an unbounded exhibition or manifestation of the love of God, that we should be called or named, by him, his sons; but as he has never ordered or permitted us to assume any other names than these in the

New Testament, we cannot find, in the sacred volume, where his love is connected with the names which his professed friends have voluntarily assumed and boast in. Paul, in the 4th ch. to the Eph. would speak thus: Now I, the prisoner of the Lord, beseech you to walk worthy of the calling by which ye are called. Now you are the sons of God; fellow citizens with the saints, christians; Paul, a prisoner, on account of preaching the doctrine of the Lord, concerning the Gentiles, besought them, by every consideration of his love towards them, of his sufferings for them, &c. to walk suitably to those honorable appellations by which they were called—to support one another in love, with long suffering, &c. carefully endeavoring to preserve *the unity* which should subsist amongst persons animated by the same spirit; and all to be done, by the bond of peace.

To this unity they were bound by many strong ties; for there is but one body comprehending all christians, or all *the family*, and one spirit which animates the one body or family, with his gifts and graces; as also they were called to one hope of the same blessing, by their calling, one Lord to be confessed and obeyed, one faith, and of course the same facts to be believed; one baptism or immersion, by which they had put on Christ; one God and Father of all, Jews and Gentiles, who is over all, and with all and in all: But to every one was given grace according to the measure of the gift of Christ—and each should exercise his own functions without envying others. Now these gifts are bestowed by Christ, for the Psalmist saith He took captivity captive and gave gifts to men—not to the Jews only, but to all nations. "He gave *or appointed* some indeed apostles, and some prophets, and some evangelists, and some pastors and teachers; and bestowed on them the supernatural gifts of inspiration, prophecy, miracles, languages, and interpretation of languages; and on some the power of communicating these gifts to others, for the sake, object or design, of fitting or thoroughly preparing the saints for the work of the ministry or service of God, in order to the building the body of Christ: till they should all come through the unity of the faith, and of the knowledge of the Son of God, to a perfect man, even to the measure of the stature of the fulness of Christ," &c. McKnight speaks of those gifts as follows: The office of an apostle was to declare in an infallible manner, the whole gospel doctrine. Now to qualify them for this high office, Christ gave them the inspiration, called *the word of wisdom.* 1 Cor. 12th ch. 8.

The office of the superior christian prophets was to explain infallibly the true meaning of the oracles contained in the writings of Moses and the prophets. To qualify the prophets for this office Christ gave them the inspiration, called *the word of knowledge.* 1 Cor. 12th ch. 8.

The office of evangelists, was to preach the gospel to the different Gentile nations. To fit them for this, Christ gave them the gift of tongues, whereby they were enabled to preach to eve-

ry nation in its own language; also the gift of miracles, for the confirmation of their doctrine; and the gift of faith to enable them to encounter dangers. 1 Cor. 12th ch. 9. In this verse the apostle does not mention all the spiritual men, but those only who were employed by Christ as teachers. *Pastors* and *Bishops.* Acts, 20th ch. 28th v. Their office was to discharge the ordinary duties of the ministry, in particular churches called their *flocks.* To fit them for this office, Christ bestowed even on them, the gifts of *miracles* and *tongues*; also the gift of prudence, to enable them to govern their particular churches, in a proper manner. And *teachers*, whose office was to instruct the young and ignorant, in the first principles of the christian religion. And as they are mentioned both here and 1 Cor. 12th ch. 28—among those who had supernatural gifts bestowed on them by Christ, they likewise must have been fitted for their work, by such gifts as were necessary, to the right discharging thereof. The things which the *Pastors* and *Teachers* uttered by inspiration, for the edification of the church, are called, *doctrine.* 1 Cor. 14th ch. 6. 26—and the delivering of these things in inspired discourses, is called *teaching.* Rom. 12th ch. 7.

By reference to the 1 Cor. 12th ch. 27th, 28th, 29th and 30th verses it appears, that God placed in the congregation—first, apostles, who being endowed with the word of wisdom, from them all must receive the knowledge of the gospel—Secondly, the superior prophets, who possessing the word of knowledge, are qualified to interpret the ancient revelations—Thirdly, teachers who boldly preach the gospel through the world, and confirm it by miracles—next, those who communicate to others the spiritual powers. Then those who possess the gifts of healing diseases—Helpers, who speaking by inspiration to the edification of the church, are fitted to assist the superior teachers, and to help the faith and joy of others—Directors, who by the gift of discerning spirits, are fitted to direct the congregation—Lastly, persons who, having the gift of speaking different kinds of foreign languages, can preach to every nation in its own language.

This splendid exhibition of the gifts of the Spirit, was designed to effect a special object—and when accomplished, these supernatural powers or gifts were to cease. This course of procedure corresponds precisely with the condition, circumstances and philosophical organization of man, and the course of practice man has been necessarily accustomed to, owing to the faculties with which he has been endowed. For instance, it may be considered as infallibly true, that the complete record of a trial produces as powerful results and the same convictions on the minds of those who read, as the verbal narrative produced on the minds of the original bearers. This may be considered a part of the philosophy of our nature, if I may so speak.

The recorded fact, that Brutus stabbed Caesar is just as readily believed by the reader, as it was by the hearer of the verbal

statement of the witnesses—yea, it is just as firmly confided in by this generation as it was by those who saw the bloody tragedy.

This then being, according to the wise and benevolent arrangement of Heaven—when the gospel and law of Christ was fully developed, confirmed and stablished, the church or congregation of Christ would be fully competent to exhibit the manifold wisdom of God without the continuation of the spiritual gifts. This subject merits to be well understood and elaborated—for mistakes here have filled the world with speculations and spiritual delusions—and the character of God has been awfully traduced, degraded and misrepresented.

To the reflecting and candid mind a few queries may be profitable. After an apostle has wholly revealed or made known his mission—has confirmed his pretensions by credentials of equal dignity with the *truths* embraced in his mission—and left the same on record for our perusal, what profit or necessity is there in sending another person thus qualified to persons in possession of the record? But suppose another were thus qualified and sent, what would be the character of his mission? Would he reveal any new or different truths? All admit that he would bear the same tidings, or it would be an evidence of the falsity of the mission. Then upon this concession, if the same truths are announced, accompanied by the same or no miracles at all, what effect would be produced different from that which the first record produces? If the revealed truths, contained in the Bible, are of divine origin, as all christians admit; and if those truths are fortified by a mass of testimony, irresistible to all who impartially examine it, then it is entirely useless to inspire others to speak the same truths, so long as those truths are accessible and so long as those truths are made credible or worthy of our belief by sufficient testimony. Thus you see, that a man must have the hardihood to declare the truth, that Jesus is the Christ, the Son of God, incredible, if he deny the competency of the testimony accompanying it. And you discover that we are just as wise as an apostle, if another were to appear, so long as he would be confined to a revelation of the same truths.

The same truths that enlightened, cheered and animated the hearts of men then, have the same power yet. The same signs and wonders, and divers gifts of the Holy Spirit which confirmed and established the truth then, and rendered it credible, answer precisely the same purpose as they stand recorded. This subject may be continued.

J. T. JOHNSON, Editor

DOCTRINAL PREACHING.

Extract from Dr. Skinner, of the Andover Theological Institution

"The prejudice against doctrinal preaching, so common amongst professed christians, is too congenial, if we mistake not with the spirit of infidelity. It appears to countenance the in

sidious scorner, who, behind a veil of seeming veneration for our religion, hides his unfriendly purpose; saying with a leer, Christianity is too sacred a thing to be reasoned about, and rests not upon reason, but faith, and is to be received, not understandingly, but implicitly; not upon conviction, but upon trust. Should any blasphemy sooner awaken the Christian's indignant resistance? If the religion of Christ be not defensible by sober reasoning, it is not capable of being successfully defended. If it be not founded in reason, it is not founded in truth; and if not founded in truth, it is the greatest of impostures, and Christians are, of all men, the most to be pitied or despised. But if our religion be founded in truth and reason, then may it safely challenge rational investigation, and not fear the penetration and strength of the mightiest understanding.

There are things in Christianity, as there also are in nature, above human reason, and which that reason itself would never have discovered; but that does not empower human reason to discard those things, unless a mere sparkle of intellect has become transcendent above the great Source of Wisdom whence it sprang.

It is, then, the greatest indignity to our divine religion, for its preachers and disciples to decry reason as unfriendly to it, or to discourse of it in a way which implies that its affinity with reason is not perfect. Its worst enemies could do it no wrong. What should we more desire that that a religion *which is the perfection of reason*, should be subjected to reason's severest tests?—What more should we ask of an adversary, in order to his confutation, than that he open the eyes and ears of his understanding? What ill consequence were to be apprehended? If the spirit of sect, or some cunning deceiver hath associated with the Gospel, dogmas which are not true, these dogmas would be detected and condemned, but every word of the Gospel would be found to be pure, as silver in a furnace of earth purified seven times."

From the Standard.

OUR CHURCH IN IRELAND.

The following is from a sermon preached by Rev. James Morgan, before the General Synod of Ulster, on the 26th June 1832, entitled "The Foundation, Character, and Security o the Christian Church:

The Presbyterian Church in this country, so far as we are connected with it, has arrived at the most critical period of its history, in these latter times. The Synod of Ulster, within a few years, has undergone important changes; and if I mistake not changes still more important are yet to be undergone. Our church entered on the labors of Christ's vineyard, in this kingdom, with great zeal—she prosecuted them long, with unabated ardor—her God crowned them with almost unprecedented success—and our Jerusalem became "a praise" in the land. But

prosperity is not easily borne. In process of time she left her first love, she became a backslider from God, and too long did she seem determined to run into final apostacy. She had been an undaunted witness for the truth, but she knowingly permitted error to take shelter under her name; she had maintained inviolate the discipline of Christ's kingdom, but the barriers between the church and the world she allowed to a great extent, to be taken down, she had burned with zeal for the Lord of Hosts and the extension of the Gospel, but the missionary spirit had departed from her, and she became indifferent to the evangelization of the land; she had been distinguished for a high tone of morals, but many evil practices crept in and met not with a severe repulse. This low state of the church has prevailed throughout a considerable part of the last century; but we are now blessed to see a revival. For some years there has been a growing spirit of impatience with long tolerated errors and abuses. Lately, a vigorous effort has been made to cast off a heavy weight that pressed down the moral and spiritual energy of the body; effective measures have been taken to restore the church to purity in doctrine and discipline; and there seems generally to prevail a spirit of readiness to obey the command of God by the prophet Jeremiah, "Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein." To all this there is abundant evidence in the discussions that have already taken place, and the notices of important measures found upon your books. Our church is therefore in a situation the most critical and eventful. She has been roused from her lethargy, and what she may do is a deep concern to her enemies and friends; she has been moved, and what direction she may eventually take, we are solicitous to know; she has taken the attitude of a reformer, and her acts will determine the destiny of thousands yet unborn. Should her councils be wise and her measures effective, she will become once more "fair as the moon, clear as the sun, and terrible as an army with banners;" but should she now take a false step, her hopes may be disappointed, and her ruin begun. May God in his mercy, enable her to remember and plead his promise with faith; "Acknowledge me in all thy ways, and I will direct thy steps"—"Lo I am with you always"—"On this rock I build my church, and the gates of hell shall not prevail against it."

Religious Intelligence.

Bro. Joel Hughs of Columbia, Ky. writes Dec. 7.—"Brother Steele baptized 5 last Lord's day."

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Bro. H. D. Palmer of Carlisle, Ia. writes that 18 have been added to the church at Republican since August; and 25 at Union.

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Bro. Wm. B. Douglass of Fruits, Mo. informs us that 5 have lately joined the church at that place.

Bro. Luke Flinn of Troy, Mo. writes Dec. 4.—In Callaway co. there is a small church to which 21 members have been added since last of August, 12 of whom I immersed, several of the rest of the old Baptist Church. In and around Troy, we and the Reformers have united in one church of 24 members. Additions are made almost at every meeting.

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Bro. David H. Hathaway writes, Lewis co. Ky. Dec. 17, 1832. Since April 165 have been added to the churches where I labor —111 of which I have baptized.

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Bro. G. W. Trabue of Glasgow, Ky. writes Dec. 10.—Our number is 65 with frequent additions. We live in perfect peace and fellowship.

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Extract from Elder Saml. Bottenfield.

Woodsfield, O. Nov. 26, 1832.

"I am glad to hear that the cause of Christ is still prospering in your country. May the good Lord give success to the gospel, when preached in ancient simplicity! (Amen.) We have much opposition in this country; but the good cause is still rapidly progressing—additions are making in every direction."

—

Clinton. Nov. 27, 1832.—*Canada.*

To the Editors of the Christian Messenger:—Truth is gaining ground in Canada—people begin to inquire for themselves. I have been trying for a short time to teach the ancient gospel. and blessed be God! my labors have not altogether been in vain, Since the latter part of August last I have immersed for the remission of sin, 15, and constituted a church upon the New Testament alone, of about 16 members—and, we trust, are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. We receive into fellowship all who make the good confession, viz: that Jesus is the Christ, the Son of the living God, the only Saviour of sinners, and submit to the one baptism taught by the Apostle Peter on the day of Pentecost; and who continue to justify their profession by a life of practical piety. We are surrounded by Sects, who are combined against us, and the priests and clergy are doing their utmost to prejudice the people, to prevent their searching the scriptures for the truth, by teaching them that the Bible is a dead letter, and that without some special or mysterious operation, they cannot understand it. We rejoice that Christ is King in Zion, and must reign till all enemies are put under his feet. Could we but have some able and intelligent proclaimer of the ancient gospel, much good might be effected. Dear brethren, pray for us that we may not be weary in well doing, and that we may understand, and walk in the truth—that we may be Christ's disciples indeed. Being in great haste, I conclude by subscribing myself yours, in the bonds of love and union.

DANIEL WIERS.

—

Rush County, Ia. December 2, 1832.

Dear Brother Stone:—The good cause is still advancing beyond all calculation. Since I wrote you last, I have immersed about fifty; and others of the preaching brethren, H. Logan, W. Thompson and J. Okane, have immersed a considerable number more Next Thursday I have 2 more to baptize, one of them a man that is laying low with the consumption, who says he cannot die happy without he obeys the Lord in that institution. Yours, in the Lord,

JOHN LONGLEY.

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New Albany, Ia. December 1, 1832.

Brother Stone & Johnson:—Seeing that you frequently mention the revivals of religion, and the goodness of God to a dying sinful world, I thought I would communicate some of the great and good dealings of our Lord and Messiah to us in this town. You know that our ears have heard. and, perhaps, some of our eyes have seen some of the wonderful effects of the pestilence that has ravaged almost all over our towns and cities, throughout our happy land; but we have great reason to rejoice in the goodness of our dear Redeemer, while other places are recording the death of their citizens, their neighbors, friends and relatives, we have had the pleasure of recording the birth and a new life of many, (while the destroying angel has as yet passed by. Not one of our citizens has fallen a victim to the disease, that has swept off thousands in other places.) I baptized 14 last Lord's day, on a profession of their faith in the Lord Jesus Christ, and within about six weeks I have baptized 39 O! what reason have we to rejoice in the goodness of God! While others are mourning the loss of their near and dear friends by death, we are rejoicing with our sons and daughters, that are born into the kingdom of our Lord and Saviour, Jesus Christ. O! may the good Lord still carry on his work of grace, till all of our neighbors and friends shall bow to the mild sceptre of King Jesus, and his name have all the glory.

Yours, in the bonds of christian fellowship,

SETH WOODRUFF.

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Brethren Stone & Johnson:—Since I last wrote you, there have been immersed into the peerless name of Jesus, 18 persons at Mount Zion and Salem; at Hopkinsville, 3; at Noah's Spring, 3; at Cumberland Town, 6. On last Lord's day a church was organized in Hopkinsville with 16 members. On yesterday one gave her hand for immersion, and I think the prospects flattering in that place. The cause of God and truth are prospering

with us beyond our most sanguine anticipations. The intelligence of the progress of the Gospel in your Messenger is truly cheering and encouraging to the disciples. Can you not prevail on some of the teaching brethren to visit us? I am, dear brethren, in the hope of a glorious immortality.

W. DAVENPORT.

Nov. 27, 1832.

P. S. Bro. Boon has immersed 4 near Mt. Gilead Meeting-house, Todd county, Ky. Bro. Robbins arrived last night from the union meeting of the brethren at the Rock Spring-house, about 20 miles beyond Nashville, Tennessee. 31 were immersed, and 4 added who had belonged to the old brethren.

W. DAVENPORT.

Dec. 3, 1832.

JAMESTOWN, O. Dec. 2, 1832.

Brethren Stone & Johnson:—In August, 1830, bro. Aylett Rains proclaimed the glad tidings in our village and vicinity, and I was one among the first fruits of Jamestown. Since which time, there has been a gradual increase of the body, which now amounts to 106 names; all of whom endeavor to continue steadfast in the apostles' doctrine, in fellowship, in the breaking of bread, and in prayers, praising God. We meet on every first day of the week and shew forth the death of our Lord, looking forward to him who is the author and finisher of our faith, and waiting with patience for the redemption of our body.

Yours, in the Gospel,

M. WINANS.

NASHVILLE, Dec. 15, 1832.

Dear Brother Johnson:—The good cause is advancing in this part of Tennessee, generally. In every neighborhood, the people are inquiring after the truth, and more than an usual number bowing to the king of kings.

Yours, in the hope of eternal life,

MOSES NORVELL.

DRY CREEK, KY. Dec. 3, 1832.

Brethren Stone & Johnson:—On the evening, and next morning of the 27th and 28th of November, myself and bro. Joseph Trowbridge had a meeting in the neighborhood of old bros. Wm Masters and Jas. Bristoe; near 30 persons came forward and united in christian love and fellowship, and we baptized 11; and on the Thursday evening following, I had meeting on Licking River 3 miles from my house, and 3 persons made the good profession and on Saturday last I baptized them: and I baptized 2 the last Sunday in Nov. 6 miles from my house on Licking River in Robertson's neighborhood, and there are 4 more at the same place

who have made the good profession, and are to be baptized shortly.

I am yours in hope of immortality,

J. G. ELLIS.

CINCINNATI, Jan. 2, 1832.

Dear Brethren:—Since my return to this place last July, I have had the pleasure of introducing into the kingdom 50 or 60 persons. On a visit to the Rising Sun, Indiana, a short time since, 16 made the good confession, and were immersed for remission; and several disciples, who had not united with any church since their residence in that place, and others, who had occasionally met for worship on the 1st day, came out and agreed to meet regularly to attend to the institutions of the Lord. I anticipate a second visit shortly to that place, and anxiously expect to reap another harvest. Our accessions are regular and constant in the city, and my time is so much taken up in watching the interests here, that I have but little opportunity to visit the adjacent parts. We are greatly in need of zealous, intelligent and daily laborers. "The fields are already ripe for harvest."

Your brother in the Lord,

JAMES CHALLEN.

Bro. John Roberts writes from Crooked Creek, Ky. that he had just returned from a tour of 3 weeks. In New Liberty, he says, there is the greatest excitement he has seen. He was urged to stay and baptize and organize a church, but could not. He baptized on his tour five—others made the good confession. During his absence, bro. Wm. Walters baptized 12 in the neighborhood—he, bro. Walters, had previously baptized 22 at Flower Creek, and 5 at McKenney's, which number we made mention in our last.

Extract from Eld. B. Allen of Oldham co. Ky. Dec. 20, 1832.

"I am not willing to close this letter without informing you that notwithstanding the "decrees" and "proscriptive" measures of the Association—with the violent opposition of all the sectaries—the truth is prevailing mightily among us. There have been near 80 immersed "for the remission of their sins," and added to Harrod's Creek Church within 3 months past, and about 30 to the churches of Flat Rock, Goose Creek and Pond Creek. These additions are from the age of 60 to 11 years old, both men and women; some 5 or 6 from among the Methodists, and one Presbyterian. O that they all may hold fast their begun confidence firm to the end!

I wish you to publish in due time in your periodical (if you please,) a three day's meeting for us at Chinoweth's Run, commencing the Friday before the 2d Lord's day in May; and another at Harrod's Creek, commencing the Friday following—a

which meeting we particularly invite our preaching brethren at a distance.

In the common cause of our blessed Redeemer, I subscribe myself your brother, B. ALLEN."

Extract from John Rogers the evangelist, Carlisle, Dec. 27.

"On Christmas day we concluded another four day's meeting here. Bro. Js. Hughes was with me; ten made the good confession. Some of them were important additions. Seven were immersed. Our cause is advancing greatly here. The sects are more and more enraged. Truth must prevail."

Elder H. Monfort of Eaton, O., writes that the good cause is measurably flourishing at Oxford. About 15 months ago, the brethren, 6 in number, organized a church there; their number is now 23, and the prospect is good; and generally through that section of country the people are inquiring after truth, and at some of their meetings many confess the Lord. Bro. Monfort speaks in high approbation of our union, though some brethren, he says, do not like it. He thinks with us, that all who oppose such union must oppose the prayer of Jesus, that all believers might be one, as the Father and Son are one. He rightly thinks that such union will never prevail, till all anger, malice and envy (the very spring of persecution) be laid aside, and love become the bond. He adds, "When the world, and sectarians say, the Christians have joined the Reformers, or the Reformers have joined the Christians, let us never mind it, but press forward in persuading the world to join Christ—to receive his laws, and be governed by them." (Amen!)

Bro. H Osborn of Illinois writes, Dec. 19, that the good cause is advancing in Jacksonville and Carrollton, and other places in that country. About two weeks ago, he had baptized in Carrollton 3, and 2 more confessed their faith in the Saviour. The church at Carrollton consists now of 97 members. Many in Jacksonville are inquiring the way to Zion, who will soon take the line of march Great peace and unity prevail among us.—(Thanks and praise to God for his great mercy.)

Bro. J. T. Ellis of Campbell co. Ky. writes, Jan. 3, 1833—that in 8 days he has received 9 persons into fellowship, and baptized 2. Appearances are good

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NOTICE.

We have deposited Hymn Books in Cincinnati with Garret Vanous fol—in Nashville with Moses Norvell—in Waterloo, Ala. with Eld. J. C. Matthews—in Bowling-Green, Mo. with Eld. J. H. Hughs—in Paris, Ky. with J. F. Wilson—in Cynthiana, Ky. with J. M. January. Orders to these gentlemen, with money accompanying, will be promptly attended to. EDITORS.

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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ESSEX, VIRGINIA, Dec. 24, 1832.

Brother Stone:—I received your *Messenger* for November, and am pleased to see you have noticed the proceedings of the Dover Association. There is no difference in our views of sin, faith, repentance, baptism, the agency of the Holy Spirit, the christian ministry, and the whole scheme of christian benevolence from those you have expressed in the Messenger. How these men, after much "*prayerful deliberation*," (over that preamble and resolution which was written two or three months before the meeting of the Dover Association,) could have drawn up such a palpable misrepresentation of our views, *at the association*, is a mystery to me, and I wish it to remain so. They have asserted that the Association was nearly unanimous in its adoption.

When this matter is correctly stated, these men will find themselves guilty of what they have endeavored to charge us with—"demoralizing society." I was not at the association, and there was about sixty members, as I have been informed by those brethren, present. The association, when fully represented, contains about 150 members. The preamble and resolution was filled up before Broaddus, Micou, E. Montague Claybrook, and others saw it. The writer being conscious of its not containing the truth, as you have clearly proved, wanted others to aid him in giving weight to his misrepresentations. Verily he has received his reward, and I can but feel for him;—He has by this, and other acts of his, incurred such odium that he has lost the standing he once had in the city of Richmond, and thrown up his pastoral charge. When the committee reported, and the question